113, 526 W. Tibetans AJ4

[For information about the game of polo, see 1: Drew, AV1 Kashmir, category 116, p. 381.]

113, 133

W. Tibetans AJ4

[For information pertaining to topography, see 1: Drew, AV1 Kashmir, category 116, pp. 222-238, 260-355.]

[For information pertaining to the Tibetan language, see 1: Drew, AV1 Kashmir, category 116, pp. 469-470.]

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West Tibetans AJ4

[For information on kinship terminology in West Tibet, see 19: Benedict, AJ1 Tibet, category 116--Analyst]

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Sikkim AK3
Bhutan AK2
W. Tibetans AJ4

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[For descriptions of mystery plays acted by the lamas of the old school, see 10: Waddell, AJ1 Tibet, pp. 521 et passim.]

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1: Cunningham AJ4 W. Tibetans AJ4

113 [The following pages contain references to other works concerned with W. Tibet. They have not been marked for the 113 category or collated on a separate slip because of the inadequacy of the bibliographical information. --Analyst.]

Pp. 1, 3, 5, 6, 7, 9, 11, 43, 49, 51, 53, 55, 63, 69, 71, 84, 90, 101, 103, 132, 143, 149, 197, 201, 203, 205, 210, 227, 233, 264, 291, 298, 312, 317, 329, 359, 363, 369.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

Tibet by Warren Hastings. The Dalai Lama,* or Grand Lama of Lhasa, was then in his minority, and the country was ruled by the Tashi Lama of Tashi Lhunpo. No account of this mission has been preserved, which is the more to be regretted as Bogle would seem to have been a man of superior intelligence. 175

14. In A.D. 1783 a second mission was despatched by Warren Hastings to Tibet. Captain Turner, the head of the mission, succeeded in reaching Tashi Lhunpo, but he was prevented from going to Lhasa "by a consideration of the present state of that government,"† as the *Gyal sub Rinpoche* "had usurped, even from the hands of the Dalai Lama, the greatest portion of his temporal power." The Regent of Tashi Lhunpo also dissuaded‡ the envoy from making the attempt, for fear of offending the Chinese. Captain Turner's account of his embassy is the most curious and interesting work on Tibet that has yet appeared.

A Chinese work, called "Notice of the Provinces of Weï and Tsang," was written by *Ma-shao-yun*, the Commissary-General of the Chinese army, which was sent to expel the Gorkhas from Tibet in 1786.§ His account is short but interesting, especially in the notices of the various religious festivals. 175 113 ●

The adventurous Moorcroft lived for two whole years in Ladák, from September 1820 to September 1822. His account of the country is marked by great shrewdness of observation, and by the most scrupulous accuracy. A more truthful chronicler than Moorcroft never lived. 175

* *Ta-lhi-bLa-ma*, is the Dalai Lama of Europeans.

† Account of an Embassy to the Court of the Teshoo Lama, in Tibet, by Capt. Samuel Turner. ‡ Turner's Tibet, 4to. p. 253.

§ Nouv. Journ. Asiatique, tom. iv. et vi.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

and beginning of September 1847, when the northern side seemed generally bare. The absence of snow on the Pyramidal Peak of Porgyal, 20,106 feet, is more to the purpose, as it is certain that the Gerards could only have seen this peak from the south and west. On crossing the Manerang Pass, on the 30th of August, Alexander Gerard found the last half mile was over the perpetual snow, which he distinguishes from the fresh covering of the former night, in which the foot sank from three to twelve inches. On descending the Pass to the north, he "travelled over the snow for a mile." On recrossing the Pass, on the 7th September, he found that "the snow had not descended above 400 feet; but the great field of ages had a new and deep covering."* The snow, therefore, remains for the whole year on the Manerang Pass.

From the Manerang Pass, Alexander Gerard observed "very distinctly the Paralasa (Bara Lácha) range, covered with snow." I estimate the height of this part of the range at 19,500 feet. On the 8th September, 1847, I found no snow on the southern face of the Parang Pass, 18,500 feet, but there was a glacier one mile and a half in length, on the northern face, on which the snow was frozen hard. Snow was lying in patches on many of the peaks, at about 19,000 feet, but chiefly on the western and southern faces. The exposed faces to the north and east were bare. In September 1846, I crossed the Bara Lácha Pass, 16,500 feet, twice; and on both occasions found it entirely free from snow. The Umási-lá, 18,123 feet, was crossed by Dr. Thomson, in June, at which time it was, of course, covered with snow: but it was not clear in October 1846, when traversed by Vazir Gusaun, the minister of the Mandi Raja. In this part

* Alexander Gerard's Tour of 1821, pp. 155-56, Calcutta edition.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

133 **Chapter I. The District.** Villages and scenery in Spiti.

formation of sandstone and lime before alluded to. The valley is similarly described by Mr. Theobald:—

"All along the course of the Spiti river are seen old river terraces or deposits of shingle and sand, reaching to a height of some 400 feet above the present river level. Behind these regular deposits, rise almost mountainous accumulations of *débris*, precipitated by frost from the abruptly scarped limestone cliffs bounding the valley. The height of this gravelly mass mainly depends on the height of the cliff at whose base it has accumulated, but not uncommonly reaches to 1,500 or 2,000 feet above the river." In the depth of the valley the soft soil of the cliffs which abut in the river-bed has been hollowed out by the action of time and water into fantastic shapes. "Out of a soil of clay and bold rock," writes Captain Harcourt, "uprise rough monument-like masses that are not a little peculiar in appearance, for they are crenelated and honey-combed all over with deep holes and apertures as if scooped out by art, supporting on their summits great boulders of stone which in all probability have kept the masses underneath from wearing altogether away."

132 Climate of Spiti.

[133]

The seasons in Spiti correspond generally with those of Láhaul; though the spring is somewhat later, and the winter of longer duration. The mean elevation of the villages is considerably higher than in Láhaul, averaging 12,000 feet or over, and rising as high as 14,000. Snow begins to fall in December, and remains on the ground until the end of April, but seldom exceeds a depth of 2½ feet, which is less than in Láhaul. The cold during the winter is very severe and is aggravated by violent and piercing winds. Slight showers of rain fall in July and August, though the district is beyond the regular influence of the monsoon; severe frosts set in before the close of September, in which month Mr. Lyall records that a stream of water he had observed at night running down a slope from a broken canal, was turned into solid ice by the morning. "The climate," he adds, "is a remarkably healthy one; excepting a few simple complaints, such as colic or rheumatism; sickness appears to be almost unknown." He saw in his sojourn in the valley no cases of goitre or critinism, and remarks that "the muscular development of both men and women looks large and hard compared with that of the people on the south side of the Himalayas." In the summer Captain Harcourt records that the days are exceptionally hot. The mean temperature of the Upper Spiti valley is given in Messrs. Schlagintweit's tables as follows:—

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January	17°
April	35°
July	60°
Autumn	39°
Year	39·4°

197 Flora.

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For an account of the flora and vegetable productions of Láhaul, reference should be made to Vol. X of the Linnean Society's Journal, which contains an excellent paper upon the subject by Dr. J. E. T. Aitchison, a Civil Surgeon on the Punjáb establishment, and late British Joint-Commissioner at Léh. The hills of Spiti are, as has been already stated, bare and devoid of forest. At the head of the valley there is a kind of bush willow which grows in the

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

subterranean tombs, with rough masonry walls, which are occasionally uncovered by the slip or break of the ground, are sometimes attributed by the Láhaulis to these Tartars."

After the break up of the Delhi Empire, the Rájas of Ladákh continued to pay the tribute to the Sikh governor of Kashmír till their country was conquered and annexed to the Punjáb in A. D. 1835 by a Dográ force under *wazír* Zoráwar, sent by Rájas Dhián Singh and Golab Singh Jamúwála.

History of Láhaul.

The district of Láhaul finds historic mention as early as the seventh century of our era, being alluded to as a district to the north-east of Kúlu by the Chinese pilgrim Hwen Thsang under the name of *Lo-hu-lo*, "which is clearly the *Lho-yul* of the Tibetans and the *Láhul* of the people of Kúlu and other neighbouring States."* It is probable that the country was from the earliest times a dependency of Tibet, its population being mainly of Tibetan origin, and its name, translated by Mr. Lyall, "southern district," affording in itself a clear indication of its subjection in early times to a northern power.† When the Tibetan Empire was broken up in the tenth century,‡ Láhaul was probably included in the kingdom of Ladákh formed out of the wreck by a chieftain named Palgi Gan. In what manner and at what time its separation from Ladákh took place, it is impossible to ascertain; but the traditions of the Láhaulis go to show that the separation is of long standing, and the following facts seem to prove that it took place before the second consolidation of the Ladákh kingdom under Chovang Námgyál, ancestor of the last dynasty of kings in Ladákh, which took place in A.D. 1580 or 1600. In the notice of the provinces acquired by him and his successor, Singhi Námgyál, some time between A.D. 1580 and 1660, and those divided among his sons by the latter (given in Cunningham's Ladákh from historical documents preserved by the Lámá) Láhaul is never mentioned, though Zánskár and Spiti, which lie to the north and north-east of Láhaul, and almost separate it from the rest of Ladákh, are mentioned when acquired, and also as forming the share of the kingdom allotted to Singhi Námgyál's third son. It is probable that in the confusion preceding the reconsolidation of the Ladákh kingdom by Chovang Námgyál, Láhaul became independent, and remained for a short time governed by *thákurs* or petty barons of small clusters of villages. Four or five of these families have survived up to the present day, and are still in possession of their original territories which they hold in *jágír*, subject to payment of tribute or *nazrána*. The tradition of a period of government by petty independent *thákurs* is in every one's mouth in Láhaul, and the vividness and particularity of the traditions show that they do not date from any very remote times. Mr. Lyall writes:—

"It is not likely, however, that this period of perfect independence was a long one, and I surmise that soon after its separation from Ladákh, the

* Cunningham. Anc. Geog., Vol. I., p. 142.

† Not necessarily to the kingdom of Ladákh, as supposed by Mr. Lyall; for this kingdom was not, according to General Cunningham, founded until the break up of the Tibetan Empire in the tenth century, whereas the name is certainly as old as the seventh.

‡ Cunningham.

9:Francke M-3 (no date) 1901 AJ4 W Tibetans AJ4
Ladak

SOME NOTES ON LADAKHI CURRENCY.

BY A. H. FRANCKE.

●113 WITH reference to Colonel Temple's paper on the Beginnings of Currency, *ante*, Vol. XXIX. pp. 29 ff., 61 ff., I would like to make a few remarks from my experiences and researches in Ladakh.
175 Before the days of the Dogra War, say 60 years
436 ago, there do not seem to have been many silver
651 coins in the country. The royal treasure was in ingots of silver and the revenue was paid in kind, consisting chiefly of hides, grain, butter and
[437] so on, sent to the king's household. Even at the present day it is almost only in Leh that the currency is in silver, *i. e.*, in Indian money. Elsewhere in the villages barter pure and simple is still the rule.

651 However, once a year the taxes due to the
436 Maharaja of Kashmir have to be paid in silver,
804 and for this purpose Rupees have to be collected. This is managed in the village of Khalatse in the following manner. The people take all their spare grain and dried apricots to the Salt Lakes and there they effect an exchange in salt, thus: — They have a measure of capacity called 'abo.
1 [i.e., of the Indian Antiquary -- ANALYST]

10: Francke

AJ4 W. Tibetans AJ4
Ladak

● 113

Francke, A. H. Kesar Myths of Western Tibet. Mémoires de la Société Finno-ougrienne, No. XV. Helsingfors, 1900.

Francke, A. H. Ladakhi Songs. Leh, Ladakh, 1899.

Grünwedel. Mythologie des Buddhismus.

12: Douglas 113

AJ4 West Tibetans AJ4

The following books and articles are referred to by Justice Douglas:

Bell: The Religion of Tibet
Bruce: Kulu and Lahoul
Forman: Through Forbidden Tibet
Kamal: Land Without Laughter
Thomas: Lowell Jr.: Out of this World
Roosevelt, T.: East of the Sun and West of the Moon
Shawn, Ted: Gods Who Dance
Steele: The Boy Ruler of Shangri-La. Saturday Evening Post, April 13, 1946
Cutting, Suydam: The Fire Ox and Other Years

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

the snow having now receded to the distant hills and left our path clear, and by about three p.m. reached Dras.

But we must not, in all fairness to the Zogi, leave it as though its presiding demons always held sway. In the three months of July, August and September, this dreaded road loses all its difficulties and is transformed into one of nature's most beautiful flower gardens. A visitor to Leh re-crossing it at the end of August describes it as follows : " The Zogi on our return journey was one vast flower garden and rockery, impossible in its wealth of beauty to describe. From my pony's back, I counted seventy different wild flowers crossing the Zogi La alone. There were carpets of edelweiss and blue gentian, mauve daisies, yellow ragwort, pink ' coralflower ' and rich purple pelargonium. The whole hillside in one part would be sky blue with a sheet of forget-me-nots, further beyond the rich verdure of the grass there would be a mass of pink or mauve where the flower grew in rich profusion."* After the bare hills of Ladak, the green slopes are extraordinarily verdant, and large flocks of sheep and goats are brought up here from the Plains in summer to pasture. We were particularly interested, one August, when stopping for the night at Machoi on our way down, to notice one of these enormous flocks pass near the rest-house in single file. One after another they came in unceasing procession, over one thousand of them, tall Kashmiri goats with their look of foolish fearfulness ludicrously mixed with the patriarchal solemnity lent by their tufted beards, all of them so expressive, and many with irrisistibly humorous resemblances to one's human acquaintances, sheep of all sorts, mothers bleating and young ones following: it seemed as if they would never end. Fortunately for us their shepherds had set up a little camp quite near us at the foot of the great glacier behind Machoi, and we were able to procure a little fresh goat's milk from them instead of resorting to tins. With the words and tune of the

* *Tales of Tirah and Lesser Tibet.* Mrs. Lilian Starr.

/1/

INTRODUCTION

I

The Mythology of the Tibetan Saga World

The Bon religion is usually regarded as the pre-Buddhistic religion of the Tibetans. We find the ideas of this religion expressed in a great many documents to be met with among the Bonpo, who even today are still settled in certain parts of Tibet. Only very little has been translated into European languages from these books. But from what has been presented in translation, it is apparent that the Bon religion has by no means the characteristics of a primitive culture. Rather, it appears as a mixture of ancient Tibetan ideas with materials borrowed from Hinduism and from Buddhism.

To me the folklore of the country proved to be a much richer mine of information about the pre-Buddhistic religious system of the Tibetans. In this field, three groups were especially fruitful. These were the Kesar saga (the national epic of the country), the exchange songs at weddings, and the hymns called Glin-glu, which are sung at the spring festival.

I. Let us first consider the Kesar saga. Its central figure is King Kesar. (In the West this name is clearly pronounced Ke-sar, or even Kye-sar; in the East it is known in the corrupt form Ge-sar. In a similar manner the word Kyir-mo, meaning a round coin, a rupee, has become Gir-mo.) Europeans first became acquainted with this saga in its Mongolian version through the translations (1) by B. Bergmann

> 1. B. Bergmann, Nomadische Streifereien unter den Kalmüken. --I. J. Schmidt, Die Taten Bogda-Gesser-Chans, Petersburg, 1839. Gesar had already been mentioned earlier, by Pallas in his Reise durch verschiedene Provinzen des russischen Reiches.

and I. J. Schmidt. Schmidt's translation was done from a Mongolian edition prepared in 1716 in Peking at the command of the Emperor Kanghi. The work is entitled: Die Taten Bogda-Gesser-Chans. As Schmidt reports, Gesser-Chan is highly revered also among the

instance it is not a question of materials learned from books. Rather, the sagas have been handed down orally from generation to generation, in the versions peculiar to the particular families concerned. There is one feature which very clearly differentiates these oral versions of the Kesar saga from the Tibetan literary forms (there appear to be several of these) (1) and from the Mongolian forms based on

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1. B. Bergmann's version is called the "Little Gesar," Schmidt's version the "Big Gesar."

the Tibetan literary forms, which, incidentally, are written in prose. This distinguishing feature is the fact that the oral versions contain a religious system that has no relation to Buddhism and is even antagonistic to Buddhism. And this same religious system is to be found likewise in the wedding songs and in the hymns sung at the spring festival. The course of development of the Kesar epic seems to me to be the following one: At first there were only the oral versions cultivated individually in the villages. Then a man who is favorably inclined to Buddhism gathers these materials, makes a collection of them, and, with a great many of his own additions, fashions an epic from them, the Gesar epic. This epic is printed and many copies are circulated, some of which reach the Chinese and the Mongolians. The Mongolians translate the epic into prose and change a number of passages to their taste.

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We shall now turn our attention to the published versions of the Kesar saga. The textI have called "Frühlingsmythus der Kesarsaga" /Spring Myth of the Kesar Saga/ was published in Helsinki in 1900. This publication consisted of the Tibetan text with a German translation from two versions (2) which had been taken down from the

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2. The girl Zar-ra, who supplied the first Sheh version, also belonged to the caste of the Bhedas there.

Bhedas (caste of musicians) in Sheh, seven miles above Leh. The publication of what I have called the "Winter Myth" followed in 1902, also in Helsinki. The text of this was again chiefly derived from the Bhedas in Sheh. The missing conclusion was replaced in Khalatse by the version that is current there. This publication contained approximately the content of the saga as it is to be found in Parts Two to Six (3). In Khalatse, situated on the Indus River about

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3. To this should be added the story of the hero

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113 gSer-gyi-bu-zhun, from which the text and the notes were published in J & P ASB., /Journal and Proceedings of the Asiatic Society of Bengal/ Vol. III, p. 121 ff.

539 In Khalatse, situated on the Indus River about
115 forty English miles below Leh, I made the acquaintance of a man
[553] who was called dKon-mchog-bkra-shis. His surname name rGya-
113 mthso-pa derived from the circumstance that he had married into the house of rGya-mthso-pa in Khalatse. Actually, however, he came from Lerdo (Lai-rdo) across from sKyur-bu-can in Purig (Burig). This man possessed extensive knowledge about the Kesar saga, and for this reason he was invited to recite at all family festivals in the village. His version apparently originated in Lerdo in Purig. For many weeks I worked with this singer and with the scribe and teacher of Khalatse, Ye-shes-rig-adzin, and in this way I obtained the version of the Kesar saga that I have called the "Lower Ladakhi Version." This /3/ has been published in the Bibliotheca Indica under the numbers 1134, 1151, 1164, and 1218. dKon-mchog-brka-shis material was however, not yet exhausted with this. He continued with his narratives and now reported the adventures of the chief heroes of the sagas besides Kesar. I have published these sagas under the title: "The Paladins of the Kesarsaga," in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. II, No. 10, Vol. III, No. 2, Vol. III, No. 5.

539 In all the publications in India I gave the text in its entirety, but
113 I had to dispense with a translation because of lack of time. Instead of a translation I appended to each chapter a detailed table of contents and lists of the proper names and of the uncommon words. The Lower Ladakhi Version contains the entire material of the Kesar saga, as indicated below. For the most part, therefore, it covers the same ground as the Sheh version. Yet it contributes not only new elements with respect to the style of the poetic passages, but also a great many interesting and important variants.

The collection, The Paladins of the Kesar Saga, on the other hand, contains entirely new material, under the following headings: 1. Kesar's beloved Mon (man of a low caste). 2. The story of the hero sKyaba-rgod-po (lJan war). 3. The story of the hero Shel-gyi-bu-zhun. 4. The story of the hero rGyal-sa-dkar-po.

585 II. The Wedding Songs (Nyo-pai-glu). At each wedding in the
539 region of the West Tibetans (Ladakh, Purig, and so forth), the following ceremony is performed: Seven friends of the bridegroom, who call themselves Nyo-pa-spun-bdun, "The buyers, the seven

brothers," go, if possible on horseback, to the bride's house in order to buy the bride for the bridegroom. The bride's relatives will not admit them until they have proved their honorable descent by answering a long series of questions addressed to them in the form of songs. As soon as an answer has been given incorrectly, the inhabitants of the house, who are armed with osier twigs, rain blows on the seven men. The songs used on this occasion represent a kind of catechism in the pre-Buddhistic religion of the country. The same thing applies to them as to the Kesar saga. The further West we go, the more complete they are. I first observed this particular ceremonial in the village of Stog, which lies opposite Leh. There they were finished with the question-and-answer ritual in the shortest possible time, and the wedding feast constituted the climax of the celebration. In Khalatse, to which I removed from Leh, the question-and-answer game lasted much longer. Since I was unable to understand anything of the content of the songs during the performance, I requested the leader of the Nyo-pa to dictate these questions and answers slowly to the scribe of Khalatse, Ye-shes-rig-adzin. In this way I obtained a copybook of eighteen songs, each in two parts. I went through these carefully with the scribe and soon arrived at an understanding of the first nine. These nine I published in the Indian Antiquary, giving the text, a translation, and annotations. They appeared there under the title, "The Ladakhi Pre-Buddhist Marriage Ritual." Neither the scribe nor I understood the second part of the songs at that time. By now I am somewhat better able to recognize their meaning, and the songs of the second part will also be used in the following presentation. After the song of the Nyo-pa had been delivered to me, one day someone told me that the question-and-answer game of the wedding celebrants was not yet finished with these songs, and that this game was, in fact, continued during the wedding feast. At that time, he said, they sang the so-called chan-glu, the "beer song." Again I had a transcription made of this song, which I published at my own expense by having about fifty copies printed on the missionary lithographic press in Leh. These appeared (with text only) in 1903 under the title, "Die Trinklieder von Khalatse" /The Drinking Songs of Khalatse/. Although several of these songs have very important mythological content, many others are, nevertheless, of a purely diverting nature. They propose riddles such as one might expect on special occasions in gay circles among all peoples. /4/ Of special interest is the song which describes in detail the origin and preparation of Tibetan beer (chan).

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III. The Hymns of the Spring Festival (Glin-glu). When the spring festival is celebrated in Western Tibet (Ladakh, and so on), hymns are sung which bear the name Glin-glu, "Songs from the Land of Glin." In these hymns King Kesar and the deities mentioned in the Kesar saga are honored. Without a certain knowledge of the Kesar saga, these songs would remain unintelligible. Without exerting myself particularly, I managed to get my hands on two such hymn collections as I was looking around for folk songs. From the village Phyi-dban, eight English miles below Leh, I obtained a manuscript prepared there, which contained the nine hymns of the Kesar festival that are customarily used in that village. In Khalatse, Ye-shes-rig-adzin, who has already been mentioned above, wrote down for me the nine hymns that were sung there. I published the first collection in the Indian Antiquary in 1901, with text, English translation, and notes. The second collection is to be found in my "Ladakhi Songs," where it is printed under Nos. XXI-XXIX. These two important collections are accompanied by a briefer third one, consisting of five festival songs which a member of the Bheda caste in the village of Sheh (Shel) wrote down for me, songs traditional in that village. In addition, I should mention that scattered parts of such festival songs are also to be found here and there in my collections of folk songs, just as here and there some wedding songs are to be found taken out of their context. /5/ Such a one is to be found, for instance, in Ladakhi Songs, No. 30, "The Carpet of the Bride Buyers."

IV. Now, after the main sources of the Glin-chos have been established, I must speak of yet a fourth type of songs of a religious nature which, however, do not seem to fit into the framework of the Glin-chos. I published one of these in my Ladakhi Songs as No. 15. But this is not a happy example, since it is composed of two wedding songs, whereas the original song has been lost. Better types are afforded by my as yet unpublished collection of songs from Sheh. From this collection it appears that as a theme for the harvest songs they chose the creation of the world and the origin of the gifts of nature, in particular, wheat. But the myth of the creation of the world, as we find it here, is in contrast to the version in the Kesar saga. In the harvest song the earth rises up out of the waters of the ocean, while in the Kesar saga it is formed out of the body of a slain giant. Now the myth in the harvest songs of Sheh (Shel) corresponds in a curious way with the Dard song about the creation of the world, such as we find it written down in the Dard collection of hymns of

171 the Bono-na festival (1). At the harvest festival in Western Tibet
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1. "The Eighteen Songs of the Bono-na Festival," Indian Antiquary, 1905, p. 93. To this should be added the observation that the Dard have apparently derived their philosophical outlook from the Buddhists.

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[841] we are apparently dealing with a Dard custom. It was the Dards who introduced agriculture into Western Tibet. Since time immemorial the Tibetans have been nomads.

The Cosmology

773 The world consists of three realms: 1. sTan-lha, the upper realm of the gods, 2. Bar-btsan, the mighty middle realm, and 3. gYog-klu, the lower realm of the spirits (realm of the Naga).

773 1. STan-lha, the upper realm of the gods. This realm is situ-
776 ated in the sky above the clouds, but sometimes the tall mountain peaks seem to be included in it. It is ruled by a king who goes by the name aBum-khri-rgyal-po, "King of the hundred thousand thrones," or also sKyer-rdzon-snyan-po, "Eloquent one of the bright castle." This god was already identified with an Indic god in ancient times. Such contact between the Tibetan and Indic religions is explained by the fact that the ancient sacred region of Tibet, the area around the Manasarowar Lake, was sacred also to
[823] the Indians. In very ancient times the Indians had already under-
[788] taken pilgrimages to the source of the Ganges and of the streams of the Panjab, and these journeys led them into the region of this lake. The Indic god who was considered equal to the Tibetan king of the heavens is Indra, that is, the Indra of the ancient Vedic period, the god of spring, the conqueror of the giants and the demons. Indra's characteristics are found again not only in the Tibetan god of the heavens, but also in his son, King Kesar. The name by which Indra became familiar to the Tibetans, is Stakratu, Tibetan brGya-byin, dialectal rByab zhin, "He who has brought one hundred offerings." And it is actually the case that the name brGya-byin is to be met with far more frequently in the documents of the pre-Buddhistic religion than the ancient Tibetan name of the same divinity. The wife of this king of the heavens is called aBum-khri-rgyal-mo, "Queen of the one hundred thousand thrones," or bKur-dman-rgyal-mo, "Queen, revered woman," and also A-ne-bkur-

the idea of the wreckage of an earlier world that has perished is probably to be thought of.

Gog-bzan-lha-mo, as well as upon the mother animals and treasures, and all begin to give birth.

According to the Dard version, which can be pursued from mDa all the way to Shel east of Leh, the earth rose up out of the world ocean and was then sown with seeds. Here we are dealing with trees and with types of grain (3).

3. This so-called Dard version probably came early to the Dard together with Buddhism. This saga is to be found in the Kandschur, La Vol. 26 of the mDo class. (Journal and Proceedings of the Asiatic Society of Bengal, Vol. VII, Csoma de Koros.) [113]

The contrast between Tibetan and Dard could not be expressed more clearly than is done in the myths about the origin of the world. The Tibetan as a nomad and a hunter speaks only of the animal world. The Dard, as an industrious tiller of the soil, speaks only of the plant world. On the other hand, neither tells of the first appearance of man. The "Prelude to the Kesar Saga" begins immediately with a "primitive father" and a "primitive mother," and these are assumed to have as independent an existence as the gods, the earth mother, and the Nagas.

Since the primitive animals play such an important part in the mythology, occupying a place next to the sun and the moon, yes, even at the side of the gods, the most important of them will be enumerated here: Of Gog-bzan-lha-mo are born: sun and moon high up in the sky; Sen-ge-dkar-mo-gYu-ral-can, "the white lioness with the turquoise mane /literally: locks/," the personification of the glacier, the riding animal of the queen of heaven; on the high mountain, Bya-rgyal-rgod-po, "the wild king of the birds," on the high cliff (according to another version Skyin-chen-ba-rgan, "the big old ibex" is born there); rKyan-byun-kha-dkar, "White mouth, originating from the kiang," a horse of the steppes; Nya-mo-gser-mig, "fish golden eye," in the middle of the sea; aBron-byun-rog-po, "the evil one stemming from the wild yak," a yak, on the meadow; a few other animals, among them three frogs, a golden one, a blue one, and a white one, have become the best known.

Among the mother animals that have been taken from the ruined castle, the most famous ones are: Thsa-ldan, a mare; Khyi-mo-dkar-

/Dictionary/ they are supposed to be bringers of the plague in particular. In wedding song No. XX[1] four types of gNyan are enumerated: 776 753 773

At the blue zenith the gNyan of sun and moon,
Near the high cliff the gNyan of the wind,
In the wide ocean the gNyan of the babbling, rushing billows (?),
In the flowing water the gNyan with loud voices.

This little verse again shows the world divided into the three parts of heaven, earth, and water, and it indicates that the Tibetans imagined the entire world to be populated by small, evil-doing spirits.

In connection with what was said before, we ask ourselves how matters stood among the Tibetans with respect to ancestor worship. If, at the present day, we do not find much of this kind of worship, this is to be explained from the introduction of Buddhism. It should be remembered that the belief in the transmigration of souls, which came into the country together with Buddhism, placed the ancestors in successive rebirths. In the songs of the Dard the Mum-mo, really "uncle," "eme," the forefather, plays an important role. Among the Tibetans, however, I have not encountered a similar figure as yet. 769 [775]

On the other hand, it is possible that some forceful exclamations, popular oaths, that are used by the West Tibetans, point to something like ancestor worship. The exclamation of this kind which is heard most frequently is: A-bii-sha, "by the flesh of my grandmother." In the Bonpo book gZer-mig we very frequently find the word phe-sha as an expression of forceful affirmation. This was probably in its original form pha:-sha, meaning "by the flesh of my father." (This is all that up till now it has been possible to find in this field. A single case of a prayer addressed to one's deceased father, and of a father entombed in a stupa are to be found in the saga of rGyal-sa-dkar-po /Journal and Proceedings of the Asiatic Society of Bengal, Vol. III, p. 322./ /The preceding brackets are the author's. --Translator./ The son of mDapon-gon-ma had been wounded and vanquished. He prayed for his dead father, and the latter showed him an arrow by means of which he would again be able to regain the victory.) [95] [113]

778

Cult Places of the Ancient Tibetan Religion

I have succeeded in discovering a number of the cult places of

[1] [See cat. 116, pp 1-8 for references. --Analyst]

778 this ancient religion in the neighborhood of Khalatse. I have discussed these discoveries in Z. D. M. G., Vol. LXI, p. 583, and following. We are dealing, in this case, mostly /25/ with curious rock formations which are reminiscent of the deities of the ancient religion. Such places are the following: 1. Khyun-ran-byon, "the Khyun who appeared by himself (Garuda, sun bird)." A stone at the place so named shows the approximate likeness of a Khyun, and it is still spread with butter as a sign of worship. 2. Ke-sar-gyi-sga, "Kesar's saddle." A stone here has the shape of a Tibetan wooden saddle. 3. aBru-gui-dabs-khor, "tambourine belonging to aBru-gu-ma." Here we find a rock in the shape of a circular dish. Shallow caves with charcoal drawings are in the vicinity. 4. aBru-gui-phan-lo, "spindle of aBru-gu-ma." In the place bearing this name we observe shallow hollows in a large rock. The rock inside these hollows has many natural yellow spots in the shape of a Tibetan spindle. All kinds of charcoal drawings, of which some are also representations of the spindle, are to be found in the vicinity as well. 5. Ke-sar-gyi-khan-pa, "Kesar's house," is a large piece of rock which has a large round white spot on its western side. This is called the door to the house.

Quite similar cult places are to be found in the district of Nub-
[792] ra, to the North of Ladakh. But whereas we were able to discover scarcely any traces of earlier idol worship at the cult places, those of Nub-ra are still tended today and served by red lamas. Missionary Redslob was shown two such curious rock formations. Near A-ra-nu (Su-mur) a fairly dark picture of a crowned lion could be seen on the wall of a rock of a brighter color. Redslob believed he recognized a lion also on a rock near Der-ze above Panimig. The natives may recognize in these lion-like representations pictures of the glacier
776 lion. The people of Nub-ra call old spirits who, in their opinion,
778 are supposed to have their domain by these strange rocks, mGon-po, rulers. They enumerate eight principal rulers of this kind for their
[113] region Nub-ra, and I have reproduced the list of these rulers in my book Durch Zentralasien in die indische Gefangenschaft /Through Central Asia into Indian Imprisonment/, p. 125. In this list we again find a name that reminds us of the "sun bird" of Khalatse. The mGon-po of mGo-sbed is called Bya-rog-gdon-can, "wild bird
[532] with a face." In later representations of the Khyun (Garuda) this bird has been given a human face. (See Tables XIII and XCL in my Antiquities of Indian Tibet.) Also, the "ears" of the bird are
[825] very clearly visible in these pictures. The Khyun is regarded as an enemy of the Nagas (klu) which often assume the shape of water SNAKES.

782 826 that such bodily remains as those just mentioned, and also splinters of bones and samples of soil from famous places, are highly valued among the Tibetans. They constitute the contents of talismans, little pouches called srun-ba, "protectors," worn around the neck. The fact that among the masses of the people the belief in the mysterious power of certain parts of the body is still alive, is indicated by an observation which the missionary Heyde made. During [764] the cremation of a corpse he saw a man suddenly leap from the [266] crowd of spectators toward the dead body, rip out one of its eyes, and immediately consume it. Apparently he hoped in this manner to appropriate to himself some of the keen eyesight of the deceased person.

782 We now raise the question as to what is the situation with respect to human sacrifices among the Tibetans. There cannot be any doubt that among the bordering peoples in the western Himalayas, human sacrifices were the order of the day. There the Siva cult has its original home. From Siva and Kali the natives sought the blessings of fertility for their families and their fields, and they believed that it was necessary to reciprocate such divine gifts by means of sacrifices. Aside from the fruits of the field and the livestock, they sacrificed their own children to these gruesome divinities. Such human sacrifices were also customary in the valleys of Lahoul and Kunawar, which have since become Tibetan, and I have collected the reports of the inhabitants of Lahoul concerning this prac- [113] tice. See my hectographed article, "The Mythological and Historical Traditions of the Lahoul People" (Die mythologischen und geschichtlichen Uberlieferungen der Lahouler). In the vicinity of [533] Poo (sPu) in Kunawar I discovered a fairly large document with a collection of Tibetan songs. Concerning these songs it was stated that they were sung, several generations ago, during the ceremonies of human sacrifice. Although I studied these songs for an extended period, I was unable to find any sort of allusion to such sacrifices anywhere (1). As the stories collected in Lahoul report, the human

1. As the Reverend Schnabel writes to me from sPu, the following verse is said in sPu with reference to the human sacrifices: /Tara/ is speaking:

First, when I came hither from India,
I received /each year/ a three-year-old cow and an eight-year-old child.

According to this it certainly looks as though this hideous practice was first brought from India to the border Tibetans.

782 inscriptions and the rock drawings that are still preserved there. One inscription near Ke-sar-gyi-sga, which is not yet completely de-
782 cipherable, ends with the very clear syllables bu-skyes, "a son was
842 born." This is preceded by a date in the cycle of twelve, then there follows a name and the information (probably) that a stupa, a tower of relics, has been presented as an offering (2). The information

[113]

2. See my article, "Historische Dokumente" /Historic Documents/ and so forth, Z. D. M. G., Vol. LXI.

concerning the birth of a son in this place would lead one to conclude that here the people prayed for the blessing of offspring. This surmise becomes almost a certainty when we take into consideration the rock drawings and the charcoal drawings found in these places.
782 Near aBru-gui-phan-lo we find not only natural rock formations by
831 the cliff which resemble a spindle or the female sex organs, but we
532 also find, in addition, a great many charcoal drawings of the same
842 nature. In aBru-gui-dabs-khor I found charcoal drawings of a similar kind done on large, round, flat stones. On one stone the male and the female sex organs had been drawn together. On another stone I encountered pictures of two goats, evidently a male and a female, the male running after the other. In the back part of the body of the goat in front a little goat had been drawn in. I regard both drawings as prayers imploring the blessing of offspring. In the former case the drawing is supposed to express the wish to let the sexual organs perform their functions properly. This explanation is certainly not too far-fetched. Missionary Ribbach, who was formerly in Leh, also informs me that he frequently encountered representations of the male and the female sex organs made of lime. He likewise considers these representations as offerings accompanying prayers. This is reminiscent of the practice which appears in many places of making an offering of a pictorial representation of the sick part of the body. The picture of the goats mentioned above probably expresses the request for a child /28/ in an even clearer
[825] manner. The ram, like all male wild animals, seems to be sacred to Kesar. Otherwise the great mass of rock drawings, which always represent the same things, cannot be understood, for they certainly cannot be explained in every case as hunting reports. In addition to this we should mention the custom, already commented upon, of preserving the horns of the wild animals on pre-Buddhistic altars (lHa-tho). With respect to the rock drawings I should like to add the observation that I found especially many representations of the

771 son of the king of heaven, was worshiped on earth as the bringer of
773 spring. From him and from his wife aBru-gu-ma people expected the blessing of a harvest and of offspring. With respect to the life after death they had entirely animistic conceptions.

● 113 In the saga of "Kesar's Beloved Mon" (Journal and Proceedings
773 of the Asiatic Society of Bengal, Vol. II. p. 467) we read that this
775 Mon had been killed by being pushed off a cliff. When Kesar approached the corpse, he heard a voice speaking from it. He opened the dead body with his knife and out of it came two Mon devils, one male and one female. These devils Kesar carried home, wrapped up in a piece of cloth. In the saga of rGyal-sa-dkar-po we read the following (Journal and Proceedings of the Asiatic Society of Bengal, Vol. III, p. 321): the Agu mDa-dpon-gon-ma had been killed and had been entombed in a stupa. But people were very much worried that he might still be full of thoughts of revenge. For this reason an old hermit advised them to walk respectfully around the stupa of the dead Agu until a lizard came out of it and nodded its head. All this is fulfilled, and the dead man, moreover, is kind enough to give his son, who is praying to him, a piece of advice. This advice concerns an arrow which would be of particularly great use to him in battle.

In the saga dealing with Kesar's victory over the devil (or giant) Khya-ba (Khya-ba (Khyab-pa)-lag-rins (Bibliotheca Indica, No. 1164, p. 278) it is stated that the enraged Bam-za-abum-skyid went to the grave of this giant, her former husband, and that she roared into the grave. As an answer to her roar there was an earthquake. (The giant moved in his grave.) Thereupon Kesar rushed to the giant's grave and chanted magical formulas into the grave until it became impossible for its occupant to leave it.

From all this we can see that, though it was impossible for the ancient Tibetans to conceive of death /32/ as a complete annihilation of life, nevertheless, after what has been stated above, there can be no question of a conception of an idealized form of existence that will take place after death.

Such a delightful, disembodied life is led on the Olympus of the Tibetans, the mountain peaks of the Gans-ri (Kailasa). In the account that I wrote of my journey from upper Sutlej to the upper Indus, in 1909 (see Antiquities of Indian Tibet, p. 37) there is the following passage with respect to the Pu-rgyal mountain peak: "The baggage carriers of Chan pointed to those mountain peaks and said
773 that up there was the magical country (aBa-yul), the dwelling place
775 of the spirits. The inhabitants of this place are supposed to be very

20; Asboe M-8 (no date) 1938 AJ4 West Tibetans AJ4 Ladak

COLLECTANEA

SOCIAL FESTIVALS IN LADAKH KASHMIR

184 In that part of Western Tibet called Ladakh social functions differ in certain respects from those which exist in Lahul, though the inhabitants in both districts share a common language, Tibetan.

A

796 The New Year[1] festival begins on the 10th month of the 373 Tibetan calendar, continuing from the 25th until the 30th day. On the 25th day of that month each household prepares 30–40 little receptacles which serve as small lamps for illuminating the house. These are called *Bu-La*, and are made from the residue of mustard seed from which the oil has been extracted by pressure. The mustard oil is then poured into one such little lamp and a wick put in to float in it. These little lamps are lit at 8 o'clock in the evening. One such lamp is placed in the window of each room in the

[1] *New Year*

My Tibetan informant told me that originally the Ladakhis celebrated their New Year in the 12th month of their calendar as is the custom in other parts of Tibet, but in 1841–42 when the Dogras invaded Western Tibet and subjugated it, the Ladakhis decided to celebrate their new year in the 10th month so as to enable them to fight the invader. It is said that a large number of the Ladakhis having determined to take their wives and children along with them to the war, they were finally induced to forgo fighting altogether rather than expose their families to the dangers and rigours of war. (For information concerning the conquest of the Western Empire of Tibet, see Dr. A. H. Francke's "A History of Western Tibet".) The Ladakhi new year has therefore been observed in the 10th month ever since.

23: Benedict
197, 113, 601

AL1 Southeast Asia
West Tibetans AJ4
Northern Tribes AW45
Pahari AW14

/For a linguistic reconstruction of kinship terminology of several Tibetan-speaking peoples of India, see AL1 Southeast Asia, 23: Benedict, category 116, pp. 52-74./

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AV4

CHAPTER XVII

A TRIP TO LADAKH (*continued*)

792 SOME little time before we reached Mulbe we had
292 heard noises like the bellowings of the bulls of
574 Bashan, for they seemed to be more than ordinary
534 bellowings. As we turned the corner we heard other sounds, such as the beating of drums and cymbals and squealing flageolets, and then came into view the monastery band. The monks were dressed up in their best red garments, with most curious and awe-inspiring headgear, consisting of huge red-cloth helmet-looking erections which gave the band a very smart and martial appearance. The trumpets which bellowed and brayed so loudly were of copper, about seven or eight feet in length, truly colossal.

Then came the abbot of the monastery with his following of monks, together with the great people of Mulbe, to welcome the Commissioner Sahib. They brought presents of food and large jugs of home-made cider, called "chang."

782 At Mulbe there is an inscription of King Ides abolishing living sacrifices. This was not, however, obeyed, and the people continued to sacrifice goats before the pre-Buddhist altars, tearing out the heart of the living animal.
● [113] (See Dr E. F. Neve's book, *Beyond the Pir Punjal.*)

526 In the afternoon we were entertained by a game of polo, for every big village has its polo ground, which is generally kept in good order, the grass being kept green by irrigation.

12:Peter E-5 (1939, 1949)1963 AW11 Kerala AW11
West Tibetans AJ4
Toda AW60
Tibet AJ1
[p. 594]

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[For information on the Kashmiri administration of Ladak, see 2: Ramsay, AJ4 West Tibetans, category 116, pp 24-25, 43--Analyst]